

Doing nothing

Welcome everybody to our Satsang!

What about shall we speak today?

Q: Yesterday in the Kirtan, with the last song I fell into ecstasy, then I surrendered to that ecstasy and it went bigger, then I surrendered again and it went even bigger... But I didn't do anything basically, it just happened... Then the question might be is that the way to God-realization - it will just happen?

The best things happen when you do nothing!

When you do absolutely nothing the best things are happening!

This is how it works.

And also when you don't expect it! When you are completely unprepared, when you are somehow open.

The deepest experiences, the experiences of the deepest realization and even the experiences of Truth happen when we do nothing.

So, the answer to what you asked is yes, Self-realization happens in this way, when you do nothing, when you don't expect anything. This is how it happens with the great majority of people - by doing nothing.

However, it has one defect. This approach has one defect, that is it's very, very random!

It can happen just in one minute or right now, or it might take a few thousand lifetimes to happen.

And what I'm saying it's practical. When it actually happens you realize that it was always happening, it was always there, just your attention was somewhere else.

So, many times, when we do something, our attention goes there - our attention goes to this other thing.

I do believe that one of the most successful and most efficient meditation practices is doing absolutely nothing - just sit in silence, doing nothing!

If you can do it... The grand majority of people cannot do this. Because it's not so easy to do nothing, we are so much accustomed to do something. And there is also the notorious Raja Guna, as we were speaking the other day, that is the tendency to act, the impulse to do something! So it's very difficult to stay completely still doing nothing!

It becomes easier to do something intense, for example let's say we repeat the Mantra, we put much energy into this, we fully focus into this, we give our energy to that, and after doing it for some time then we stay in silence - then it's easier! It's easier after activity, especially after intense activity, to stay silent.

Other people, they like to walk or run! They like to go for some running, they say "Before meditation we go for some running. We go, run, run, run, we get exhausted, we come back and we sit down and is perfect silence."

This is a practice that works! It just needs a proper place to run and, ideally, an empty road, without many obstacles. You cannot run easily here with all these motorbikes and monkeys, etc. But it does work very good - if the mind is too much active, to do something active before you sit for meditation, it does indeed work! It's one way to do it.

Otherwise you simply sit and you do any sort of meditation, any sort of prescribed, active meditation. Japa is my first suggestion. It can also be visualization, it can be prayer, it can be Self-enquiry - it can be anything - and after this stay in silence for a little bit of time, as much as you can...

You see, one of the most fundamental laws of the Universe, maybe the most fundamental law of the Universe, is balance. The Universe constantly gravitates towards its point of balance.

If for example you go to the river or to the ocean and you take out a cup of water, immediately it will be covered. If you put an extra cup of water, immediately it will be spread and it will disappear.

If you try to take something out of the Universe, it will take it back. If you give something to the Universe, it will give it back to you.

The Universe gravitates towards balance, towards its balanced state.

Karma is also based on this principle, that whatever we do it has an equivalent reaction. Karma is based on this.

As well as the philosophy of Tao for example.

It happens to have this book here, “Tao Te Ching”, which is very much based on this principle, the principle of balance and the principle of doing nothing - that everything happens naturally by itself.

But don't misunderstand what I'm saying, ok?

Don't misunderstand and don't misuse it!

It says,

*“If you want to be a great leader,
you must learn to follow the Tao.
Stop trying to control.
Let go of fixed plans and concepts,
and the world will govern itself.”*

“Be like the Tao!” – When we say Tao is another word for the Self, ok? When he speaks of Tao he means the Self, it means the Universal Being.

*“Those who know don't talk.
Those who talk don't know. – I love it!*

*Close your mouth, - he refers to me also.
block off your senses,
blunt your sharpness, - how beautiful!
untie your knots,
soften your glare,
settle your dust.
This is the primal identity.*

*Be like the Tao.
It can't be approached
or withdrawn from,
benefited or harmed,
honored or brought into disgrace.
It gives itself up continually.
That is why it endures.”*

I will read this paragraph one more time because it's truly amazing!

He says,

*“Close your mouth,
block off your senses, - like close your eyes and everything.
blunt your sharpness,
untie your knots,
soften your glare,
settle your dust.
This is the primal identity.”*

“...soften your glare...” Don't look like a tough guy. Don't look like a cool guy. A hard glare is the glare of the ego. The Tao or the Self has a very, very soft glare. Looks very, very softly, very lovingly...

“...soften your glare, settle your dust.” So beautiful!

All these useless impressions we have inside of us, useless tendencies, all this useless stuff, he calls it the dust, settle it - let it settle by itself!

How you let it settle?

By doing nothing. If you don't do anything it will settle by itself. It follows the laws of gravity, it will settle by itself. The same way it appeared, the same way it will disappear.

“...settle your dust.” Stay there like a mountain, aware, aware of your true nature, and let the rest of the stuff settle down by itself.

How beautiful!

“Be like the Tao.”

My recommendation is you practice something like this every day in your meditation for a minimum of ten minutes, minimum of ten or twenty minutes. If you can do it for a full hour, much better!

I just want to be practical and realistic, if you can do it only ten minutes, great, no problem! Minimum! Just do nothing, settle your dust, let it settle down by itself.

It can be like a tornado of impressions, of tendencies! It's not too much for you, let it settle down, it will settle. You are much greater than this!

No matter what sort of tornadoes and hurricanes and natural disasters and volcanoes happen on Earth, the Sun is completely unaffected. The Sun just looks at all this from a safe distance, ever unaffected. Stay like the Sun! Don't be carried away!

When you are outside of the meditation, manage your life, shape your life in such a way so that when you sit for meditation, there is not such a great tornado. That will help!

But when you are in meditation actually and the tornado comes, maybe a baby tornado, maybe a giant tornado, when it comes, let it come and let it go. You are much greater than that, remember this!

*“Be like the Tao.
It can't be approached
or withdrawn from...”*

You cannot approach your own Self just like you approach another person. You are That!

It cannot be withdrawn from, you cannot go away from your own Self! It's impossible! Wherever you will go, you will be there, the Self will be there. You can go away from your shadow maybe, but not from your Self.

*“It can't be benefited or harmed,
it can't be honored or brought into disgrace.
It gives itself up continually.
That is why it endures.”*

*“The great Tao flows everywhere.
All things are born from it,
yet it doesn't create them.
It pours itself into its work,
yet it makes no claim.
It nourishes infinite worlds,
yet it doesn't hold on to them.
Since it is merged with all things
and hidden in their hearts,
it can be called humble.*

*Since all things vanish into it
and it alone endures,
it can be called great.
It isn't aware of its greatness;
thus it is truly great."*

He says,

*"Music or the smell of good cooking
may make people stop and enjoy.
But words that point to the Tao
seem monotonous and without flavor.
When you look for it, there is nothing to see.
When you listen for it, there is nothing to hear.
When you use it, it is inexhaustible."*

*"Knowing others is intelligence - or even intellect, I might say;
knowing yourself is true wisdom.
Mastering others is strength;
mastering yourself is true power.*

*If you realize that you have enough,
you are truly rich.
If you stay in the center
and embrace death with your whole heart,
you will endure forever."*

*"The Tao can't be perceived.
Smaller than an electron,
it contains uncountable galaxies."*

*"If powerful men and women
could remain centered in the Tao,
all things would be in harmony.
The world would become a paradise.
All people would be at peace.*

*When you have names and forms,
know that they are provisional.
When you have institutions,
know where their functions should end.*

*Knowing when to stop,
you can avoid any danger.*

*All things end in the Tao
as rivers flow into the sea.”*

The teachings of Tao are teachings of gentleness, are teachings of balance, are teachings that this gentleness, kindness and softness are always victorious, these are the greatest power.

Extremely beautiful!

He says,

*“... the Master steps back
so that people won't be confused.
He teaches without a teaching,
so that people will have nothing to learn.”*

That is so much like Maharajji!

He says,

*“Teaching without words,
performing without actions;
that is the Master's way.”*

*“The gentlest thing in the world
overcomes the hardest thing in the world.
That which has no substance
enters where there is no space...”*

*“Ordinary men hate solitude.
But the Master makes use of it,*

*embracing his aloneness, realizing
he is one with the whole universe.”*

So bring this practice a little bit to your life, doing a little bit of nothing every day. You can set up a time if you like, it can be part of your Sadhana. “For ten minutes I will do nothing, just sit like this.”

You will be surprised how blissful it is, and how nourishing it is, and how full it is! Not just doing nothing when we are sleeping - but consciously doing nothing!

And by doing nothing I don't mean you just do something enjoyable, you do really nothing, you just are - just be there in silence.

So, the main reason for your experience yesterday is because at this moment you were doing nothing, absolutely nothing, and you didn't have the wish also to do something. There was no wish for doing anything. This very moment was complete, there was no wish for something, there was no fear for something, there was no movement, just completeness within your own Self.

We should be more often like this, complete within our own selves or to give our self a chance to realize our own completeness.

Q: There's a Persian Zarathustrian method to get realization I read about. They put a circle around oneself and then for forty days they don't drink, they don't sleep, they don't do anything... Then they say either you die or you get realized.

(Laughing) Yes, that's the way to do it!

Q: I guess it's similar to the idea that probably the person has to do nothing...

Exactly! Yes, I think it goes to that point. It goes exactly to this point, you are forced to do nothing! You are forced in a not gentle way, in a very harsh way, cruel way, not to do anything. You are forced to realize yourself in a very harsh way.

I believe it might work.

Maybe we should try... (Laughing) I just put a circle around you and go...

Q: But I guess Jesus and also Buddha did the same...

Yes, they did something very similar, and not only them but all great saints, they spend some time in seclusion and in doing nothing.

I think it's something very essential and very important!

So you don't need to spend forty days, but ten minutes you can do it, ten minutes! You can even put yourself inside a circle if that helps you. Say "For ten minutes – or whatever, one hour – I do nothing, nothing!"

Things will come to the mind. Let it settle down, settle your dust...

Q: Of course, in that circle all the things come out, the traumas, the hurricanes... Then how to deal with all these topics which are coming up and whatever is coming up?

Yes, this is what we are saying now. You have two ways to do it.

One way is, if you are strong, let it settle down. This is what Buddha did, he just sat there under the tree and said "I am not going to move, I am not going to take food, I am not going to do anything, until I fully realize my Being."

And all these things happened inside of him, you know the story, it's a popular one, there's also a movie that depicts it very nicely. All these hurricanes came, and monsters came, and temptations came, and everything came, and he was just sitting there unmoving. He just let it settle down... Let it settle, "settle your dust"...

Because whatever comes it's temporary, it's momentary. Whatever it is that comes! The greatest fear that comes it is bound to go. The greatest temptation that comes, for sure it will go. Whatever comes, it will go... And only one thing will remain - that is you!

So, this is one way to handle it, which is effective but extremely difficult.

The other way to handle it is to actually do something, for example to repeat the Mantra. That is, use this movement that anyway happens inside of you in a beneficial way. Utilize this movement because it is there. There is the rajas, there is this restlessness. Use this energy in a way that it becomes somehow beneficial, by repeating the Mantra, and spend it up completely! Spend up this energy through the Mantra, or through visualization or through prayer. And when you spend it up then stay in silence.

This is the second way to do it, which I find more practical and more realistic.

Ok, I will read one, two more paragraphs from the Tao.

*“The ancient Masters
didn’t try to educate the people,
but kindly taught them to not-know. – Very good!*

*When they think that they know the answers,
people are difficult to guide.
When they know that they don’t know,
people can find their own way.*

*If you want to learn how to govern,
avoid being clever or rich.
The simplest pattern is the clearest.
Content with an ordinary life,
you can show all people the way
back to their own true nature.”*

That is so, so true! When the people think that they know the answers, they are very difficult to guide. Actually it becomes impossible. When somebody feels “I know the way!” He will not listen to you, he will not listen to a guide that tells him “Come this way!” He will rather say “I know the way!”

But when they know that they don’t know, people can find their own way.

It is very liberating to know that you don’t know. It is very liberating to not-know and to also very readily admit it to yourself and to the others. Then you have nothing to prove! When you don’t know anything you have nothing to prove to anybody. When you claim that you know things, you must prove it all the time, which is very tedious and useless.

*“Without opening your door,
you can open your heart to the world.”*

That means, just by staying at your room, you can open your heart to the whole Universe.

*“Without looking out your window,
you can see the essence of the Tao.”*

To find the Self you don't need to look out of the window. You don't need a telescope, or a microscope or anything! You don't need to even open your eyes!

*“The more you know,
the less you understand.”*

Beautiful!

*“The Master arrives without leaving,
sees the light without looking,
achieves without doing a thing.”*

*“There is no greater illusion than fear,
no greater wrong than preparing to defend yourself,
no greater misfortune than having an enemy.*

*Whoever can see through all fear
will always be safe.”*

Truly, *“There is...no greater misfortune than having an enemy”*, than see as an enemy another conscious being which is an extension of yourself.

“...no greater wrong than preparing to defend yourself...”

From what? From what to defend yourself? From your own self?

“...no greater illusion than fear...”

Fear of what? Fear of yourself?

*“True perfection seems imperfect,
yet it is perfectly itself.
True fullness seems empty,
yet it is fully present.*

*The Master allows things to happen.
He steps out of the way
and lets the Tao speak for itself.”*

This is exactly the way how all Masters they speak and teach, they step out of the way and let the Tao do the work. This is how all beings create anything great, maybe art, maybe architecture, maybe it is poetry, maybe Literature, maybe a speech, maybe spiritual achievement... They step out of the way and let the Tao do the work, knowing that they don't know anything.

The Master knows he doesn't know anything. The Master is well aware of his uselessness, of his full incapacity. The Master knows very well of his incapacity to teach anybody, of the meaninglessness to change things. The Master is always at the feet of the Tao, at the feet of the Self.

And patiently looks as the Self or the Tao brings everything into balance. Patiently looks as everything goes into its own place, as everything goes where it belongs, exactly where it belongs. The Master steps aside and sees the Universal balance come by itself, inside of him and outside of him.

The Master is always at the feet of the Lord, taking shelter at the feet of the Supreme, being content there, being nourished there, being full there.

Being himself nothing, he has nothing to do.

Knowing himself nothing, he has nothing to prove.

Having nothing, he has nothing to protect, or to defend, or to maintain.

He has nothing to gain or to lose.

Being always at the feet of the Tao,

there the Master finds fulfillment.

- *Om Shanti Shanti Shanti!* -